

A

REVIEW

OF THE

Affairs of *FRANCE*:

With Observations on TRANSACTIONS at Home.

Saturday, August 18. 1705.

IN my Tracing the Grievances of the High Churchmen, and which they are pleased to make such Exorbitant Exclamations about; the second Head of Complaint is, That the Methods Her Majesty takes, to secure the Church, does not please them.

This is a large Field, and would employ this Paper for a long time; I am obliged to struggle with the Importunity of my Subject on this Account; and my Readers must bear with me for Abridging that Article in so short a space; for the Brevity of this Paper would be absolutely Destroy'd, should this particular be handled in its due Extent.

The Queen, to the General Satisfaction of all those *that give themselves leave to think*, pursues the Church's Safety by the most regular, and the properest Methods that can be Imagin'd; such as Peace, Love, and Charity among her Subjects; reconciling

their Unnatural Breaches, burying the remembrance of those Ancient Wounds in the State, which Party Policy has made too much the Occasion of Wounds in our Common Society and Converse.

These Gentlemen proclaim the Text of the Psalmist, *There is no Peace, says my God, to the Wicked*; from this Principle, they joyn Publick Ruine to Publick Deliverance, and are for building the Establishment of the Church upon no other Foundation, than the Destruction of the *Dissenters*.

Now let all the World judge between this Terrible People, and the Queen; if Fire and Faggot, if Death and Desolation be the likeliest way to fix a Government; if the Ruine of one Party is the only way to the Safety of another; then the Queen, and all of us are mistaken, and these Gentlemen are in the right of it.

The Methods taken on either side, are so vastly different, so directly contrary, so

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Wide and Remote one from the other; that till one Side see their Mistake, it must for ever be impossible for both to arrive at the Haven of a Desir'd Peace.

Let us then Examine the Foundation, and see which of these Extrems are in the likeliest Method of Deliverance; that from thence she may learn what we are to hope, and what to fear; and also from whom.

The Government, *by which I understand, the Queen and the present Ministry*, moved by the same Springs, from whence so many, so pressing, and so well grounded Exhortations have been made to us for Union and Peace, have frequently declar'd, The Nations Interest Consists in, and Depends upon the Preservation of their Peace; the Queen has told us, Nothing can prevent our Deliverance, but our Unnatural Breaches, Disorders, and Private Feuds among our selves; and therefore, like a True Guardian of the Peoples Safety, Her Majesty presses us all to Peace, Union, Love, Charity, and all the Christian Methods of making a People Happy.

Ever since the Creation, it has appear'd, That Peace is the Foundation of a Nations Prosperity; it was never known till now, that Extremities, Passion, Fury, and warring our Brethren to Pieces, was the Method to Common Safety.

It was never known till now, that Peace, Union, Charity, Forbearance, and all the Common Methods, and Rules of Civility, Courtesie, and Neighbourhood, had any thing in them fatal to the Church or State; What strange Discoveries are made by the High Churchmen of this Age, I profess my self at a loss to Discover! And enough has been said of the Incongruity of this fordid Notion.

The Mystery has something in it peculiarly Remarkable, that these People, and the Queen should have so much Contrariety in their Judgments, and act from such Different Opinions, and yet both Drive at the same End, the Good of the Church; the thing is impossible, the Queen, or the High Church men, must be horribly mistaken.

Well, but suppose, Gentlemen, the Methods the Queen takes to Support the Church and the Government, do not Ex-

actly Correspond with yours; What then? Must Her Majesty be Buffoon'd? Must the Government be Brand'd, and a Black Charge of Plots and Designs to Undermine the very Foundation of the Church, be the Consequence of every Difference? Are the soft Methods of Peace, Love and Unity of Christians such Diametrick Contradiction, that it extends to a Dissolution of the Church? Pray, Gentlemen, consider the Weak Reasons for so much Heat, and be for once perswaded to believe, That the Queen may, for ought you know, be as much in the Right as you, and Her Majesty's Methods to preserve the Church, may be as proper as yours.

If you will Examine the first Measures our Saviour took to plant his Kingdom in the World; his Softness, his Meekness, the Plainness, and the Moderation of his Government, push'd on the Planting of the Gospel with a Success far beyond all the Power of Humane Art, all the Heat, Zeal, and Immoderate Methods in the World, could have done. Our Lord chose to prevail upon Mens Minds, by the Convincing Power of Truth, and a Spiritual, not Temporal Coercion; he Captivated the Minds of Men by the Silent Charms of Truth, and all Hot Immoderate Methods, met with a constant Reproof of, *Ye know not what Spirit ye are of.*

But you are for Coercion, and the Author of the Memorial to show what kind of Protestant he is, blames the Conduct of *Kath. de Medicis* in the Case of the *Huguenots of France*, whom she increased indeed, while she really countenanc'd them, only on a politick Account. *Mem. P. 22.*

I infer from hence this Author insinuates, that for the Queen to countenance the Dissenters, is the way to increase them; and it must follow, that he suggesting the Increase of Dissenters will be the Ruin of the Church, would recommend its Prevention, by having the Dissenters used in *England*, and at the same Queen used the *Huguenots in France*; *Bartholomew-Day for that.*

'Tis very strange, that our High-Churchmen, when they study for Argument, or Examples to illustrate thes's Cause, should be forced

ced to fly to the Methods of the Greatest Tyrants, and most Exquisite Artifts in Blood and Destruction, that can be found in the World.

After all, whoever will examine the Story of *Katherine De Medicis*, will find the *Huguenots* always doubted her, and her Diffimulation never prevail'd effectually on them, but at the fatal Massacre at *Paris*, when *Charles IX.* by his most Exquisite Hypocrisie, wheedled their leading Men into the bloody Snare.

This Author is also in this particular very rude to the Government, in comparing their present Treatment of the Whigs, to the most Villainous Piece of Hypocrisie, that ever was practis'd in the World; and thereby to insinuate, that the Queens protecting the Dissenters, is only an Artifice for secret Ends, to wheedle them into security, and then cut their Throats.

At the same time, this Incendiary blames this Art as a dangerous Jest, and which may tend to a fatal Encrease of the Whigs, so as to enable them at last to prevent the Consequences design'd.

Thus, on every hand, he presents Dangers both to the Church on one hand, and to the Dissenters on the other, that each might be jealous of the other; and thereby acts the True part of a Divider, and a Sower of Discord among Brethren.

And where's the Loyalty of all this, that the Queen must not favour the Dissenters? if she does, they are told, 'tis to wheedle, and destroy them; and yet the Church is told it is to destroy her, by encreasing the Number of Dissenters, according to the Story of *Katherine De Medicis*.

3. And now, Gentlemen, I come to the last High Church Grievance, viz. That the Queen's Majesty, tho' often Warn'd of this Matter, will not come off from this Treacherous Moderation, *Mem. . . . P. . . .* and come into the Method proposed, called, *The Shortest Way*.

This is a bad Case really, and at this the Party is so provoked, That the Town and Country is full of their Threatnings of their Sovereign.

One tells us, " Things are coming to a Head, and if we must begin, we must; " I can raise 5000 Men, says a certain *De-*

vonshire Highflyer, and I care not when it comes to it.

" The Queen's Health, says an Honest Gentleman at his Table to some of his Friends D—n these *Presbyterian* Healths, says the Person Drank to; I'd Drink none of them, Here's a Health to the Church of *England*.

" Well, says a Soberer Highflyer in another place, She will never leave, till she has a Hundred Thousand of us about her Ears.

" The Queen has broke her Coronation-Oath, says a *Suffolk* Gentleman, and we will ——— There he Paused, and left us to guess.

It would fill this Paper too full, and crowd the Readers Ears to hear all the Intollerable Liberties the Party takes with the Queen and the Government; Language would have Intitled a *Dissenter*, about Twenty Years ago, to the Axe and the Halter; and Language no Government in that Age could pretend to bear.

But this is a Time of Moderation, and these Gentlemen resolve to try it to the utmost ——— Behold the Test of the High-Church Loyalty, who (as the Devil said in the Case of *Job*) if the Government put forth the Hand and Touch but their Interest, will Curse it to its Face.

Indeed the Queen has need of Moderation to bear these Things, and the Self-Denial practis'd by the Government, on these Accounts, is so very very much, that the Party take but too much Liberty from, to Insult; as if the Government that will be Bully'd, shall be Bully'd; and if the Queen thinks fit to resolve upon Patience, the Exercise shall not be wanting.

Let such Gentlemen consider Princes, however Godlike, are but Flesh and Blood as other Men are; all Human Vertues have Periods, Bounds, and Natural Limitations; and when a Complication of Insults Attack them at once, to use their own Words, they may *Rouse Nature* to act against Inclination. Such a Prince's Wrath is as the Roaring of a Lyon, and had this Party Common Sense, they would Consider it. But it will always be True of an *English* Ass, That if you Turn him Seven Years to Grass, you will never take him up a Horse ———

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